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1549 CLAIRMONT ROAD, SUITE 202 • DECATUR, GA 30033 USA
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Editor-in-Chief's Note

Ashok K. Roy

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Ashok K. Roy
Kennesaw State University
Editor-in-Chief,
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Global interaction, a perennial phenomenon among human groups, is a function of perceived need. The fact that Columbus' contact with the New World was an accident does not discount the fact that he was seeking a new trade route to Asia—and avoiding established ones. And, this contact by that dark miracle of fate or chance altered the destiny of men and nations. Similarly, the Silk Road, the greatest land route on earth, traces trade, travel and ideas. Travel and trade, in turn, generate contact with groups beyond one's particular culture—which, by itself, is a tumultuous journey into the unknown as mysterious, unsettling, and fraught with danger and uncertainty as any physical voyage of discovery. The cost, real or prospective, of innovation is therefore high, as is the risk. The other side of the same coin is, of course, the perceived benefit derived from successfully navigating uncharted geographic and cultural terrains. And, as evinced innumerable times throughout human history, the benefit to one group may come at the expense of another. Travel, trade and contact, in a very real, very human sense, can change the definition of what is perceived as global, as benefit, and as human. No matter how good we become, we always want to be better as thinking is our most important skill.

Global exchange—human, material, intellectual, artistic and spiritual—then, can, and does, alter the shape of the world—in the geopolitical sense of the word. The world, our world, is in continuous alternation, if not transformation. The byzantine world of technology is, arguably, the primary means through which this intricate and interrelated panoply of

exchange transpires. Language, foremost among tools, co-exists with companion tools that guide, protect, control, and even annihilate. Tools are conceived that are ever faster, ever more efficient, ever more daunting—they are ever more public and, simultaneously, ever more concealed like Janus, the two-faced Roman god; ever more accessible and inexpensive, while ever more distant and prohibitive. Thus, the shaping of the world takes place as it turns on the tool-adorned axis of paradox. This is a Rashomon phenomenon as everyone sees it from his/her own angle.

The need for a tool—in this case, a vehicle—that can drive its readership forward as it navigates unknown, uncertain and even treacherous terrain; a vehicle that can, at the same time, lend insight and clarity to the intricate shaping of patterns taking place globally and the complex spate of interactive global elements that inform them—is both immediate and indispensable. Constantly watching for serendipitous opportunities, the *Journal of Emerging Knowledge on Emerging Markets* (JEKEM) aspires to be that vehicle—one that is fast, efficient, accessible, inexpensive and reliable, that promotes healthy dialogue, and whose envisioned plateau is itself developing. To this latter end, the contributions by authors are in the form of working papers. The eclectic mix of papers address topics of current global interest or dialectical acrobatics. They have been formulated in a timely manner and are ready for initial, if not final, dissemination, which will, it is hoped, promote and inform thought and action to the general reading public. The responses received from our readership will, in turn, serve to refine the quality and value of the working papers as they transition to more formally publishable contributions.

Emerging markets, as all human endeavors, rely on an array of individual, ecological, economic, political, institutional, societal and cultural elements. Development is a multi-variate quantitative and qualitative change and may not be immediately measurable cardinally. The plurality of roads available to emerging markets says development is endogenous; it springs from the heart of each society. In economics and all social sciences, construction of axiomatic systems of probability involve considerations about “subjective” as well as “objective” probability. Hypotheses usually have less generality than theories. Some authorities hold that a model is a suitable interpretation of a theory. A disease syndrome may have a kind of predictive value, but not necessarily an explanatory status. A paradigm is a set of principles of orientation on which theories and models are based. Paradigms are polyvalent and elude precise characterization in a formal language. Whereas the relation of “if then” (modus ponens) in a theory or hypothesis can be explicitly defined as transitive (i.e., if p, then q; if q, then y; therefore, if p, then y), looking at the conclusions of the various papers in this *Journal*, one is left with some generalizing (nomothetic) and singularizing (idiographic) trends.

We plan to publish working papers that probe one or more elements comprising this array, which includes business, economics and politics, as well as education, the sciences, and media, among others specified on our website, accessible at <http://www.ica institute.org/ojs/>.

It is said that it is ingratitude to thank hastily for obligations received. I thank the Editorial Board members for their time and effort. I am particularly grateful to Roxanne Russell for her generous and efficient support of all our efforts.

It is our sincere hope that you derive enjoyment and value from this inaugural issue and subsequent ones. I encourage your comments and contributions, and look forward to hearing from you. Let us, in the words of Socrates, “turn over together the treasures that wise men and women have left us, glad if in so doing we make friends with one another.”